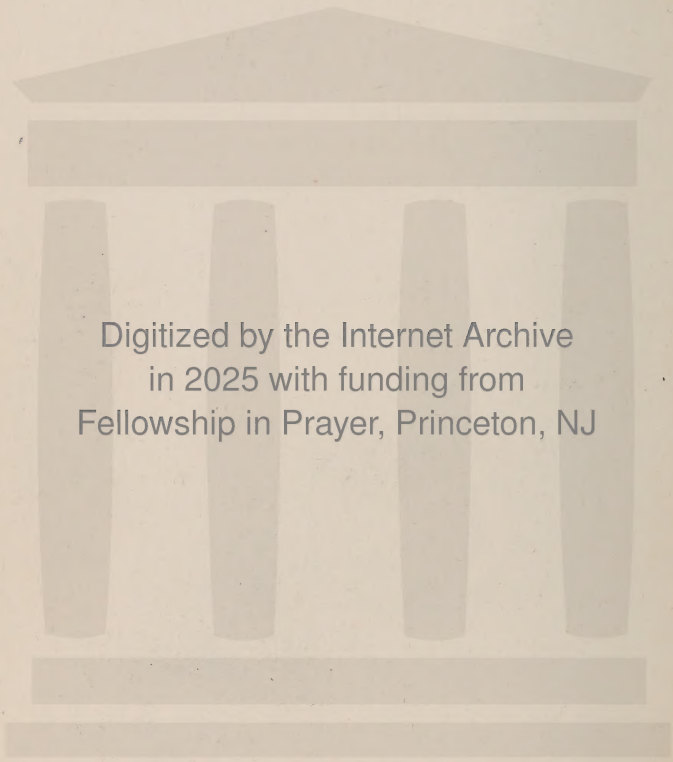
Fellowship in Prayer

"For a world united in prayer"

"The word of the Lord is right; and all his works are done in truth.

"He loveth righteousness and judgement: the earth is full of the goodness of the Lord." Psalm 33: 4,5.

Volume II August 1951 Number 4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FELLOWSHIP IN PRAYER
(Incorporated)
22 East 29th Street
New York 16, N. Y.

Volume II August 1951 Number 4

THE GOODNESS OF GOD

"The earth is full of the goodness of the Lord."

Regardless of man's behavior, God's goodness continues to pervade all the earth.

The attributes of goodness of heaven and earth also are free to every man as the air he breathes if he but reaches for them.

It is a beautiful thing to be able to live in complete assurance that every goodly act performed and every happy event experienced are evidences of His goodness active within and about us.

Proving the evidence of God's goodness in all the earth, and in your own life opens the way to happy living. God is good and His goodness empowers creation as its foundation, purpose and goal.

Now, as summer drifts into fall, we should find ourselves ever grateful for every moment of life in all the beauty of God's world, and the gracious loving-kindness of His goodness--

"There's nothing, on earth or in heaven,
But speaks of His goodness divine,
In language so plain, if we listen,
We hear it, a message benign.
And none, glancing back on life's journey,
Recalling the paths he has trod,
Can fail or refuse to acknowledge
The wonderful goodness of God."

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T R U T H

We stand in abject humility before what is happening in the minds and conduct of our American people today. From the top to the bottom of our society, we are infested with what seems to be a mania for untruth. The newspapers are printing extra pages to publicize what, in essence, are fabrications on one hand and defensive lies on the other.

Naturally, there is always an effort to distort facts in any dishonest exposure, but the willingness to accept these distortions on the part of a large group of people is what bothers us.

For two decades this has been growing until now facts (so called) are too often simply distortions. Politics, government, business, education and even religion all are affected. In every religion we have studied "truth" is a basic, underlying factor and yet, we frequently find that untruth has seeped in to mar the purity of thinking of the founders. Christ placed such emphasis on this virtue that He said at His trial before Pilate that He "came into the world to bear witness to the truth."

We once knew a woman - a professional religious worker - who had been reared in a family with an invalid aunt whose daily existence depended upon a psychological build-up of assurances that she would recover which was well known to be impossible. The constant repetition of "white lies" for the aunt's benefit so influenced our friend's morale that she stated before her death that her regard for the truth had been "sadly vitiated." There are those who argue that "white lies" justify their end, but certainly they do not under such devastating circumstances.

Lying and fabrication can ruin human lives and wreck nations. Lies helped the downfall of the Nationalist Government in China. Lies coming out of Russia show what Communism and irreligion can connive. Political speeches and government pronouncements can so distort facts so as to garb truth with sanctimonious purity and thus mislead millions of people.

It is obvious that we are rearing a generation of people who have less regard for the truth and some drastic means must be used to produce a healthier atmosphere. Religion has a task to perform here which will call for a revamping of plans, and a forthright approach.

There is another aspect to the habit of perverting truth which does not appear on the surface. We refer to the fact that America often vaunts itself as a "Christian" nation, and outside of U. S. A, it is so looked upon. These become but empty claims in the growing tide of falseness and prevarication.

It is not amiss to call attention to the high regard for truth held by other groups. For instance, the American Indian, before being contaminated by the "white man" was inherently truthful. The Kahunas of Hawaii, an offshoot stock of the early Egyptians, were a truth-loving people. The Chinese were naturally truthful. It was a basic tenet of Confucianism and Confucius tried to instill it in the lives of his followers. Lack of space limits extending the list. Some will say we are better than centuries ago when Shakespeare wrote, "Lord, Lord, how this world is given to lying!" But we should be infinitely better with our vaunted advances in education. Dr. Henry P. Van Dusen suggests the answer in his book, "God in Education," when he states that education is without meaning unless the teacher can answer the question "What is Truth?"

This is a challenge to us all "to seek the t r u t h." Shakespeare raised the standard high when he wrote:

"This above all: To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

* * * * *

"He who does good for good's sake, seeks neither praise nor reward, for he is sure of both in the end."

* * * * *

THINK CONSTRUCTIVELY

By Grenville Kleiser

LET GO of negative, depressing, worrisome thoughts, and fill your mind with positive, uplifting, hopeful ideas.

Persist in doing this every day and at the end of a week note the improvement in your attitude towards life.

THROUGH FAITH AND SERENITY of thought you can transform your whole being, so that you will enjoy better mental and physical health and a fuller sense of happiness.

To have peace of mind is well worth working for, and this is developed by the habitual use of constructive thinking.

DO YOUR WORK with a cheerful, expectant, progressive attitude of mind. Success, prosperity and well-being are primarily the product of right thinking.

* * * *

YOUR LIFE should consist chiefly of work, service, cooperation, achievement, and happiness. An intelligently planned world would have no room nor provision for sin, sickness, discord, worry, fear, or other ills which affect mankind. These man-made beliefs will be eliminated as rapidly as men conform their lives to God's truth and law.

The world steadily advances toward a glorious goal, and you can do your share to speed its progress by keeping your personal life in harmony with the divine plan.

GIVE SOME TIME DAILY TO PRAYER, meditation, and spiritual culture. Read each day the thoughts of some great religious writer, that they may quicken you. Keep your life strong, true, purposeful, and Godward.

The fine art of living is acquired only through long

discipline, observation, and experience. Day by day you have opportunities for correcting in yourself mistakes and misjudgments. As you see where you might have done differently and better, you can record the item in your memory and resolve to profit by the experience.

LIFE IS A GREAT SCHOOL, in which you are constantly learning what to do and not to do, how to plan and execute better. The schoolmaster may seem stern and relentless at times, but the discipline and instruction are for your ultimate good.

Study the lessons assigned to you in the wonderful school of life, and if occasionally a problem seems difficult, be assured a solution awaits you somewhere.

* * * *

DAILY DRILL AND DISCIPLINE are necessary to the formation of right habits. Every man has undeveloped and unsuspected qualities in himself which can be cultivated in a marvelous way through systematic practice. Timidity can be replaced by confidence, indolence by industry, aimlessness by concentration, and limitation by perseverance, all by means of daily exercise.

Self-control is a preeminent quality in ideal character and large personal success. What most men need is vigorous training in self-discipline, self-control, self-respect, and self-government. When a man has cultivated these qualities as unconscious habits, he may assume his rightful place in society, and feel assured that he is daily progressing toward a great goal.

EVERY DAY you should plan, initiate, aspire, resolve, systematize, eliminate, concentrate, persevere, work, simplify, accomplish. Life is made up of work and play, ambition and achievement. You are responsible for the right use of your talents. The days pass quickly by, and the vital things you wish to do should be done with despatch lest procrastination rob you of your opportunity and rightful reward. * * * * *

THELEMIC PRAYER

By Roy Wallace Thomas

(Continued from June issue.)

Christendom must learn to use prayer as the condition for producing and using the basic power of spiritual reality. Then only can moral power be strong enough to make wars cease and insure that nuclear energy will be for the good of all men.

Pentecost and its aftermath gave a clear demonstration of the explosive nature of full spiritual power when pitted against evil and of its socially creative character. Human wolves whose praying was preying found their worlds turned "upside down." They found God "a consuming fire," and the apostles and their followers "a colony of heaven."

They began to act like it. Each gave freely of talent and things "according to his ability," each shared with "every man according as he had need." These two principles, fruiting from a certain kind of prayer, represent the power of God as intelligent love in action. Thus the double axiom by which Communists state their ideal: "From each according to his ability, to each according to his needs," did not originate from the materialistic communism of Karl Marx but from the theistic communism of the Acts of our New Testament.

In every such experiment, human indolence has sought to take advantage of good will. The praying of Paul introduced a corrective. When certain people joined "a colony of heaven" in order to eat well without working, Paul announced: "If any would not work, neither should he eat." The Russians have made use of that scripture also. Article 12 of the Russian Constitution reads: "In the USSR work is the duty of every able-bodied citizen, according to the principle 'He who does not work, neither shall he eat.'"

Man's true destiny is to make on this planet "a colony of heaven" where the peoples "shall beat their swords into plowshares, and their spears into pruning hooks." The Bible presents this ideal as possible because of God's

gift of moral freedom and the availability of adequate knowledge and spiritual power.

The possible warless world of peace and abundance can come by a right use of knowledge and of power. Basic to a right use of physical power is the full use of spiritual power. Spirituality is the right use of knowledge and of all power. Real prayer is the function that leads to all necessary knowledge and the condition which creates adequate moral power.

To pray as Jesus prayed is something far other than the mere recital of "the Lord's Prayer," or prayers in its pattern. Jesus parted with the practice of making prayer a saying of words. In the first three gospels, his prayers are exceedingly terse and no doubt represent his every day practice. The longest, "the Lord's Prayer," was shaped and lengthened by repeated use in the early church. Scholars regard Luke's version as more ancient than Matthew's longer version.

Jesus practices prayer as the condition for receiving power. He prayed in the consciousness that God was perfect in goodness, wholly adequate, the source of Jesus' own understanding and power. His dominant desire was to know and to do the will of God. Thus he made prayer more than the expression of "the soul's sincere desire." Jesus would have been in agreement that "Prayer is the Christian's vital breath." His brief prayers were so carefully worded that they represented what he did in his heart in order to receive power.

The effective element in the praying of Jesus was the commitment of his entire self to God--the technique that Jeremiah had stressed; and Kagawa's one-word definition of prayer: "Surrender."

Prayer that goes no further than desire, however sincere, that bogs down in merely wishing, is powerless. Jesus' very human wishful prayer, thrice-made, "Let this cup pass," was not granted. His prayer of commitment, "Thy will be done," made him the Saviour of men with power.

His praying was full commitment to the active will of God. God wills what is best for every human being. And the will of God is the greatest power known to man--great-

er than the basic energy released by splitting the atom. God's will is active and hence it kept Jesus active.

The most important fact about human personality is the capacity to will, for will is the whole personality in action. By exposing the deeps of his soul to the emanation of energy that made him the light of the world. This energy gave him quickened physical vitality, increased vigor of mind, new courage, keen sensitiveness to truth, sympathetic understanding of human problems and the perfect poise of spirit that baffled his enemies. Power is known by its effects. Jesus went about doing good--radiant with the power of God. The righteous life, with its fruit of social justice, is the test of the reality of the righteous, just God. (To be continued next issue.)

* * * * *

"Religion is not a thing apart from life, but is properly life itself. When a man tries to think of his religion as a kind of 'ab extra' thing, a sort of external interest insecurely attached to the main building of his character, he would better ask himself whether he has any religion at all. Unless religion is everything it is nothing. Halfway pieties are a delusion and a snare."

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Psalm 133:1 -

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

* * * * *

"To God, thy country, and thy friend be true. --Vaughan."

* * * * *

"Every thought you think has an influence great or small."

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CONFUCIANISM - A WAY OF LIFE

In the Confucianism chapter from his book, CHINA'S RELIGIOUS HERITAGE, Dr. Y. C. Yang states:

> "Confucius is both the national symbol and natural model as we think of China and the Chinese. For over two thousand years Confucius has been the life companion and life guide of the Chinese people. He has marched at the head of the procession in their long, unbroken trek down the road of history as their honored teacher and spiritual leader. * * * To his influence, Chinese society is much indebted for its practical outlook, broad vision, and its moral tone, as well as its harmony and stability."

These words were written in 1941, but still stand as to the influence of Confucianism up to the end of World War II. Communism recognizes the power of these teachings as, on August 12, 1951, a newspaper headline reads, "Confucian Books Banned." They were "banned" because they contained "feudal and reactionary" thoughts.

It is probably true that Confucius never aspired to found a "religion" but rather "a way of life" wherein humanity might live together in harmony. The fact that it has developed into an oriental faith is because The Han Dynasty did for Confucianism what Constantine the Great did for Christianity. In reality, the first emperor of the previous dynasty tried to destroy the faith by burning the ancient books of rules and by killing many Confucian scholars. His follower Mencius has been likened to St. Paul of Christianity whose sayings have been quoted with ever-increasing frequency.

Both Confucianism and Taoism emerged at a time when China needed a unifying force to solidify its thinking. Its moral tone was also needed for purifying the practices of China's early paganism.

The following article on "Confucianism" is part of a lecture given at Harvard University by Dr. Kenneth Ch'en, a Chinese Christian, and is used with his express permission.

C O N F U C I A N I S M

(Abridgment from Lecture by Dr. Kenneth Ch'en)

During the 6th century a sage appeared in China who was to inject some new ideas into its system of religion. This was Confucius who lived 551-479 B. C. and was the first great teacher of the Chinese.

The Confucian system was rooted in the Chinese social system and was deeply involved in their daily lives. It emphasized the social responsibilities of man to other men and to his departed ancestors. It was primarily this - worldly. On the other hand, Confucius probably never doubted the existence of heaven and always recognized its power. The following quotations attest to this: "It is only heaven that is grand." "Heaven knows me." When disappointed, he cried, "Alas, heaven is destroying me."

Confucius believed in the workings of a heavenly mandate, but also believed that there was some room for moral influence on the workings of the heavenly mandate. Thus, he was a sort of bridge between fatalism and moral responsibility.

Confucius talked very little about heaven, because there was an element of uncertainty there, and he chose to lay greater emphasis upon man and his moral conduct.

In Confucius' mind, what was decreed by heaven was the same as human nature. To quote: "What is decreed by heaven is called human nature. To fulfill the law of human nature is what we call the tao or way. To cultivate the way is what we call religion."

Of this Mencius said, "He who develops his mind to the utmost knows his nature. Knowing his nature, he knows heaven. To perceive one's mind, and nourish one's nature, is the way to serve heaven."

Thus, the traditional view in China, that the way to serve heaven is to become a morally perfect man, to develope one's moral nature to the utmost. Thereby one could realize the mandate of heaven in one's own self, by one's own efforts, during one's own lifetime.

These conceptions on the part of Confucius and his disciples made Confucianism ethical, humanistic and rationalistic. The real goal was a long and a good life. There was little theology, little mythology, little mysticism. The basic approach was practical and moral.

Ancestral worship, belonging more to the past than the present embodied sacrifices consisting of the practices of burning paper money, lighting candles, spreading a feast before ancestral tablets or ancestral portraits.

According to Confucius, sacrifices were important because they fulfilled human relationships "to serve those now dead as if they were living. This is the highest achievement of filial piety." Children were to render proper degree of piety unto them, to continue when the parents were dead. The children were to act in such a way that they would not disgrace their parents. The human relationship between parents and children should not cease at death.

Confucianism has built in the Chinese a strong sense of moral responsibility, for the individual must work out salvation for himself. The Confucian principles have also made the enlightened Chinese to be tolerant in religious matters.

The source books of Confucianism are the "Five Classics" i. e., (1) Canon of History, (2) Canon of Poetry, (3) Canon of Changes, (4) Record of Rites, (5) Annals of Spring and Autumn; and the "Four Books" or (1) The Book of Great Learning, (2) The Doctrines of the Mean, (3) The Confucian Analects, (4) The Works of Mencius.

To illustrate one "Book," - that of "Great Learning" starts with seeking to comprehend the truth and attains complete fulfillment when truth can be made to prevail in the whole world; or, as it is expressed in Chinese, to fill all space between heaven and earth. Or, take "The Doctrine of the Mean" where it may be said that the grand idea is the search for and the formation of a statement of an eternal truth, or a rule of life, which can be of universal application.

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A POET ON PRAYER

Walter Pater thought that all poetry went towards music. No, affirmed L'Abbe Bremond, - all poetry goes towards Prayer.

* * *

The April number of FELLOWSHIP IN PRAYER was submitted for examination and comment to one well fitted to do so. While wishing to remain anonymous, our friend's criticisms are so stimulating that excerpts are printed herewith:

"I am glad that you, with many others, appreciate that peace is an effect, not a cause, and that it must spring from righteousness - a far greater and more difficult achievement. The Dead Sea has peace. Pilate got it through washing his hands, while Another went to a Warrior's death.

"I wish we could give that blessed word 'inner' a sabbatical year's leave. It is at once good - and mischievous. Hitler was ulcerous with inner light; so is Stalin.

"Personalism is our modern malady. Our great need is for self-surrender. We are forgetting the truth of that sublime paradox - 'We never own ourselves until we give ourselves away.' Christ insisted that the light must not be hid under a bushel, but set on a hill. Our modern sickness is carrying matches, rather than being illuminated with God.

"The Kingdom of Heaven is otherwhere than 'within the Heart of Man.' The Main Location is not there, though you may be sure the Devil wishes it were, for his task would be relatively simple.

"As for your emphasis on Prayer, I am of course in full accord. But even here our prayers must be splendidly objective, something more than self-indulgent delight, or unthinking soliloquy. I have been wondering if a really-

effective prayer life would not include never praying for oneself. You see, God loves a vacuum, even more than Nature does. He wants to fulfil (fill-full) us; but how often the very door is fast with the golden padlocks of self, self, self, so dear to us. Even a modern Rabbi (in a bestseller) bids us 'become ourselves.' (his italics). He says, further, that 'a religion that will emphasize man's nothingness and God's omnipotence; that calls upon us to deny our own powers and to glorify His - that religion may have fitted the needs of many Europeans, but it will not satisfy the growing self-confident character of America.

"I have yet to hear of any religion that 'calls upon us to deny our own powers,' and suspect the good Rabbi was carelessly confusing this with their consecration -- a totally different thing, as I try to show in the following verses. We surrender to God in order to command Him."

"No man is great alone,
All are the same size;
For nothing is ever our own
Saving our loyalties;
Even unto the measure
Of our dwindling is our stature.

Only as we align,
Only as we draw near
With faith are we divine:
Transfigured then by prayer
Dust we invade Love's portal
To find ourselves immortal."

* * * * *

GOD: There is no God but he, the living, the self-existing. The Koran.

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"MAN AND GOD"

An English publisher, Victor Gollanez, has compiled selections from poets, saints, mystics, theologians, religious philosophers, sacred writings and famous musical scores in which favored men of all races and creeds have immemorially regarded God and, under that inspiration, governed their relations to other human beings and to society.

The book, "Man and God" was reviewed in the New York Herald-Tribune Book Section on June 24th, 1951 by Mr. Marvin Lowenthal and - through his courtesy and that of the Herald-Tribune, we reprint a part of that review as it is a pithy analysis which enlightens as well as pleases:

"The calamities of our century, while subject to measurement in terms of lost and wrecked lives, of cities and lands devastated, have inflicted their worst blows in the incomputable realm of the spirit. Two world wars and their attendant revolutions have all but destroyed the confidence of man in controlling his destiny, individual or national. His reliance on his own powers over himself and over nature, his belief in the innate decency of mankind, his optimistic view of the future--all of which made the eighteenth and nineteenth centuries, at least in nostalgic retrospect, an era of vast progress and vaster hopes--have been nearly obliterated. During the first world war a premonition of these diasters led Robert Bridges to compile his anthology, 'The Spirit of Man'; in it philosophers and poets were summoned to testify anew that 'spirituality is the basis of human life.' It was in the main a humanistic compilation, dominated by secular writings and the note of earthly joys and beauties. Reason was not ignored, nor the likelihood abandoned that if men reasserted their higher nature the progress toward greater liberty and brotherhood would be resumed.

"The aftermath of the war dashed these expectations. In the Western World victory proved to be as dire a ca-

lamity as defeat. While America took to synthetic gin, Europe plied itself with headier brews. Communism, fascism, nazism, falangism and lesser cults swept multitudes into an ecstatic flight from the reality of man's failure to the presumed haven of a mystique. But instead of a haven, mankind reached in the second global war its nearest approach to hell. Debauched by its faith in intuition and instinct--the mysticism of blood, soil, state, and a demigod-like leadership--society had grown at heart more demoralized than ever, and hence thirstier for spiritual aid. Today innumerable men ask for guidance and support. They are appalled by the evil about them--and within them. How has it all happened, and what is the way out? It is to these questions, the most critical of our time, that 'Man and God' addresses itself.

"The theme is a return to God--and to dealing with our fellowmen in the spirit of such a return, presenting no argument, no doctrine, no reasoned thesis, but a mood; a mood of plain acceptance and embrace, with all the humility and exaltation of simple unrecondite mysticism. It seeks by infection rather than persuasion to entice men away from 'anti-religious humanism and anti-humanistic religion.' Its aim is best conveyed by Chasdal Crescas, a fourteenth-century Jewish philosopher, who stated that salvation, for the individual and the world, 'is attained not by subscription to metaphysical dogmas but solely by love of God that fulfills itself in action.'

"The similarity, almost monotony, of ideas expressed in this collection is not merely due to the editor's choice of material. Down the centuries and across the globe, men of mystical nature have thought and felt much the same about God and man. Moreover, only scant knowledge has ever existed concerning one of the two terms under meditation; there is much to be ascribed, but little to be told. Yet over and again, in widely diverse conditions, men have sensed that through loving God, and acting in that love, the world will be regenerated."

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JOY IN GIVING

Let me give a gift to some one,
Only a little thing--
A tiny pot with flowers
When the world's in Spring,
Let me send a card
To some one lying ill
To help the painful hours fly,
Their days with pleasure fill.
Let me remember a birthday
Of a friend who is miles away;
Fill its hours with happiness
To gladden their natal day.
Let me give of all my worldly goods,
Let me be not stingy and mean;
Let me brighten someone else's life,
That true may come their dream.
Let me show to others a smiling face,
Draw them close to me
To make them happy on their way
As true friends ought to be.

--Frances Hungerford-Lusby.

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P R A Y E R:

Great God, and Father of us all, we thank thee for the glory of summer days, for the beauty of thy world, and the goodness of thy spirit. Save us from marring that which thou hast made and attune our hearts to thy will, that we may live in harmony and peace with all mankind. Amen.

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"Give to the world the best you have and the best will come back to you."

* * * * *

G R A T I T U D E

One who has just recovered from a severe attack of poliomyelitis, and who has been restored to full normal health, writes the following which should be spread far and wide:

"It was so nice to know that prayers were going forth for my recovery. God heard and answered. He is so real! We cannot be grateful enough for His gift of life. Human beings are so often prone to accept life in their bodies, health and abilities as 'matter of course,' giving too little thought to the truth that every time the human heart beats, the Life that beats it was the instant before in the Heart of God, and it is only by the grace of God that it is bestowed upon our human forms. We must have the active, vibrant, living Light of God beating in our hearts and coursing through our body cells every instant, or else we would not be. When one is held by a single Thread of That Life and any second it could snap so easily and the body left inanimate, one realizes all too keenly by what Great Mercy human beings are guided and sustained and what obligation is ours when we are recipients of Life. I believe the one great mistake of all mankind is too little gratitude. Ingratitude is the foundation of all the other evils of man."

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A P P R E C I A T I O N

We again welcome to our pages challenging messages from Mr. Grenville Kleiser and Rev. Roy Wallace Thomas. Vital thoughts in an impelling setting to inspire us to higher aspirations.

Added appreciation is expressed for use of Dr. Kenneth Ch'en's lecture on the Religions of China from which "Confucianism" appears on pages 10 and 11. For the use of "Joy in Giving" by Frances Hungerford-Lusby and excerpts from Mr. Marvin Lowenthal's review of "Man and God" are we also grateful.

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RULES FOR RIGHT LIVING

By Grenville Kleiser

1. DO GOD'S WILL.
   Follow Christ's example.
   Plan wisely.
   Radiate good will.
   Work efficiently.
   Be mentally receptive.
   Think constructively.
   Cultivate patience.
   Give generously.
   Live valiantly.

2. READ YOUR BIBLE DAILY.
   Welcome criticism.
   Face facts fearlessly.
   Be a good listener.
   Serve unselfishly.
   Have an interesting hobby.
   Maintain mental serenity.
   Praise sincerely.
   Practice self-control.
   Favor simplicity.

3. SAFEGUARD YOUR HEALTH.
   Eat in moderation.
   Exercise judiciously.
   Breathe deeply.
   Relax fully.
   Sleep soundly.
   Release tension.
   Act deliberately.
   Look for the good.
   Conserve intelligently.

4. HAVE FAITH IN GOD.
   Pray regularly.
   Be tolerant.
   Play the game.
   Smile often.
   Don't overdo.
   Master your moods.
   Provide for emergencies.
   Invest prudently.
   Profit by your mistakes.

5. DO FIRST THINGS FIRST.
   Be a wise optimist.
   Meditate deeply.
   Always be on time.
   Speak pleasantly.
   Avoid speculation.
   Study self-improvement.
   Pay bills promptly.
   Invite responsibility.
   Affirm what you want.

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ITEMS OF INTEREST

Other Religions. The list of religions which we plan to feature over a period of issues includes those of outstanding merit and achievement. If we are working "For a world united in prayer," it will be of great advantage to know something about all faiths worshipping God. LET US PRAY that God will touch the hearts of ALL believers with a regenerating message.

Christmas Cards. The cost of printing and handling two greeting cards is so excessive that the decision has been reached to issue but one distinctive and attractive card. Not until printing processes, copyright and other details have been worked out can announcement be made. We hope you will reserve your order.

Pope Pessimistic on Lasting Peace. In welcoming Sir Walter Roberts, newly appointed British minister to the Vatican, Pope Pius XII on June 23, 1951 expressed the opinion that lasting peace in our lifetime would seem a forlorn hope, and that the chasm between East and West is becoming much deeper as time passes.

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B O O K S

HOBBY-HOUSE IDEAS - By Celia M. Wright
(Wilkinson Publishing Co., 1717 Wood St., Dallas 1, Texas) Cloth bound $3.00, paper bound $2.50 - a book which inspires you to work at your hobbies with endless enthusiasm. Ideas for every week in the year, combined with choice poems of literary merit by contemporary poets. A real book to make life interesting and useful. The author has made a success of many hobbies in spite of almost insurmountable obstacles. (For autographed copies address author, 216 Middle St., Sulphur Springs, Texas.)

INSPIRATION and IDEALS - By Grenville Kleiser
(Funk & Wagnalls Co., New York City - 383 pp $2.00)
A book of daily readings to transform one's life.

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NOTICES

Costs of printing and materials have reached a point of where the Trustees feel our publication, "FELLOWSHIP IN PRAYER" should be issued at a minimum rate of $2.00 annually. With the cooperation of our friends, the coming Christmas issue will be the most attractive in our series. The program, of course, needs larger contributions and will progress to the extent of individual cooperation.

A twelve-page pamphlet telling of the origin, purpose and program of Fellowship in Prayer has been printed, and is available for distribution. Upon request, a copy will be mailed.

A sample copy of our bi-monthly publication, FELLOWSHIP IN PRAYER, will be mailed upon request. All contributors will receive copies regularly.

Those who received a postal card with FELLOWSHIP IN PRAYER are requested to fill it in and return promptly. An analysis of the effectiveness of the publication is being made and your cooperation will be appreciated.

We are always happy to welcome visitors to our office which is located in the Office Section of Hotel Seville, 22 East 29th Street, N. Y. C., opposite the Little Church Around the Corner. Direct telephone - MUrray Hill 5-2758.

All who believe in God, regardless of religious affiliation, and long for a world spiritual regeneration, are urged to cooperate with Fellowship in Prayer.

OFFICERS

FELLOWSHIP IN PRAYER, INC.

Dr. William Hung, President — J. E. Thompson, Treasurer
Sydney D. Maddock, Vice Pres. — Kathryn G. Brown, Secretary
C. A. Evans, Executive Sec'y & Assoc. Treasurer

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YES, GOD IS GOOD

Yes, God is good; in earth and sky,
From ocean depths and spreading wood,
Ten thousand voices seem to cry,
"God made us all, and God is good."

The sun that keeps his trackless way
And downward pours his golden flood,
Night's sparkling hosts, all seem to say,
In accents clear, that God is good.

The merry birds prolong the strain,
Their song with every spring renewed;
And balmy air, and falling rain,
Each softly whispers, "God is good."

Yes, God is good, all nature says,
By God's own hand with speech endued;
And man, in louder notes of praise,
Should sing for joy that God is good.

--John H. Gurney.

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